AN ENQUIRY INTO THE NATURE, JUSTIFICATION AND SOME ISSUES IN POLITICAL ETHICS (WITH SPECIAL REFERENCE TO M.K. GANDHI, RABINDRANATH TAGORE, THOMAS HOBBES AND NICCOLO MACHIAVELLI)

Ranchi University, Ranchi

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Supervisor

Dr. Hemendra Kumar Bhagat

Assistant Professor

Department of Philosophy

Ranchi University, Ranchi

Research Scholar

Deepika Birua

UGC NET

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Submitted by- Deepika Birua

1. INTRODUCTION

Ethics is usually defined as the moral principles that direct one's behavior and define what is considered to be right and wrong. Similarly Political Ethics refers to making moral judgments to guide actions and methods of decision making for the public good. Political Philosophy is the Philosophical study of Government, addressing questions about the nature, scope and function of the state and the relationship between them and the development and progress of human race. Political theory also engages questions of a broader scope, tackling the political nature of phenomena and identity, culture, sexuality, race, wealth ethics religion human non-human relationship etc. The purpose of Political Philosophy is to speak of Political life as theoretical knowledge based on values. Politics is basically a descriptive and factual science and it studies functioning of government at the time of peace and war. Ethics studies the human conduct with reference to a particular conduct with reference to a particular Norm. The moral thinkers make a theoretical and analytical study in order to consider what responsibility is and what is not. The Politician also does the same thing but the extra work that he does it to fix up responsibility. He does it for the smooth running of the government.

Western Political Philosophy began with the philosophy of ancient Greece, where Political Philosophy originated from Socrates, Plato and Aristotle. In the Middle Ages, the philosophe of Political Philosophy was a bit different. The struggle for supremacy of spiritual and worldly power has influenced the political philosophy of this age. The reform movement against

religious superstition expanded the progress of Political Philosophy in the sixteen century. The idea of sovereignty and nation state was also propagated during this time. The concept of democracy, representation, equality, freedom etc became popular during sixteenth and eighteen centuries. The root of the political debate in the nineteenth and twentieth centuries were the functions of the state, the scope, the relations between the state and the citizens , the international relations, etc.

When we look back to history of Politics and Ethics, Many different Philosophers have their different opinions regarding relation between Ethics and Politics. Aristotle was the first to break new ground in politics by creating his own theory. Because he had separate interests in Ethics and Politics, Aristotle believed that ethics and politics were related but distinct disciplines. He regarded ethics as the study of individual, while politics focused on the city –state as a model of community. Machiavelli was the first to distinguish between Ethics and Politics. Hobbes and English philosopher followed Machiavelli in his arguments. Kant on the other hand, said "True Politics cannot take a single step forward unless it has first done homage to morals."

2. STATE OF ART:-

The laws of the state prescribe only the way of life and are concerned with the external actions of man. Moral laws prescribe absolute standards of right and wrong, justice and injustice, but the laws of the state follow standard of Practicality. What a law prohibits may not be an immoral act. Finally, Political science is concerned with man as citizen. But a Political idea cannot be apart from an Ethical idea. Man can only pursue his moral ends while living in the state. Aristotle rightly said that a good citizen is responsible in a good state and that a bad state makes bad citizen. He further maintained that while the state comes into existence for the sake of life, it continues to exist for the sake of good life. Good life is the end of the state and all political problems revolve around it. Plato and Aristotle hardly distinguish between political and ethics. The Greek Philosophers in fact laid more stress on the moral side of the state. Plato's REPUBLIC is as much a study in Ethics as it is in politics.

Many Philosophers have their different views on relation between Politics and Ethics. According to Plato Ethics and Politics were closely related to each other. Plato's REPUBLIC is a contribution to the Ethics. In the REPUBLIC Plato undertakes to show what justice is and why it is in each person's best interest. Socrates proposes that this inquiry can be advanced by examining Justice in an ideal state. Thus, the political discussion is undertaken to aid the ethical one. According to Plato, the ideal state comprises- three social classes Rulers, Soldiers and Producers (farmers and craftsman). The rulers who are philosophers pursue the good of the entire state on the basis of their knowledge of the form of the good. Soldiers are the warriors who defend the society from external and internal threats. Producers are the craftsmen, farmers and artisans who provide the material needs to the society.

Aristotle regarded Ethics and Politics as two related but separate field of study. Aristotle frequently compares the politician to a craftsman. Aristotle is a political realist, but in it, he has not lost sight of politics existing to achieve its moral ends. In fact Aristotle does not regard politics as a separate science from ethics. Politics is the completion and verification of Ethics. To say it in other words, Politics is, in Aristotle view, continuation of and continuation with ethics. In NICOMACHEAN ETHICS Aristotle clearly says we regard he object of politics as Supreme which is the attainment of a good and honorable life of the member of the community. For Aristotle, the State is not merely a political community; it is at the same time a government, a school, an ethics and culture. It is what expresses man's whole life, gives a man a good life which in turn means a moral and ethical living. In his NICOMACHEAN ETHICS he describes the moral qualities a man should possess. In Politics as well, he points out the qualities of a citizen, a good man can only be a good citizen. As in a good man, so in a good citizen there ought to be qualities such as cooperation, tolerance, self-control, qualities which Aristotle says are imbibed by practice.

Niccolo Machiavelli is known as the Father of Modern Political Philosophy. Machiavelli in his book 'THE PRINCE' has immoral acts are justified if they can help achieve Political glory. 'THE PRINCE' did much to influence modern political thought in the West. It even contributed to the modern negative connotations of the words 'politics' and 'politician' in Western country. Prince represents on how to acquire and maintain power, create a state and keep it. It

provides a guide for political action based on the lesson of history and his own experience as a foreign secretary in Florence. According to Machiavelli, “the ends always justify the means” no matter how cruel, calculating or immoral those means might be. He was he first to state and systematically uncover the power view of politics. In the history of Western Political Philosophy no other thinker has been as criticized as Machiavelli, primarily because of the separation he made between Politics and Ethics. According to Machiavelli Politics is independent of Ethics. Machiavelli classified Government into two types IDEAL FORM (REPUBLIC) and PRACTRICAL FORM (MONARCHY). REPUBLIC is recommended for virtuous people are mentioned in his book ‘THE DISCOURSES.’ Monarchy is recommended for vicious people and mentioned in ‘THE PRINCE’. The PRINCE is known as the best book ever written in the field of statecraft. Machiavelli in his book The Prince conveys that How to run the State, how to acquire power, How to maintain power and the management of the power. Prince contains sets of instructions for any enterprising person who want to come to power and consolidate his power. He was against Feudalism which is based on the birth. He relied on empirical method, particularly in the study of Political behavior. Machiavelli believes that Prince should have knowledge of Human Psychology and experiences of History. Whereas Plato believes that King should have knowledge of Philosophy. In his preface to The Prince he defined his method as drawing rules for successful Political behavior from history and experience. He supports the use of evil means like Violence, Cunningness, etc. According to Machiavelli Prince has to take decisions in Nations interest timely and religion or ethics may create dilemma for Prince. Political actions can’t be judged by the parameters of ethics. A particular action may be ethically wrong but politically correct. Thus Politics has its own morality. In Politics, “Ends Justify Means”. If Prince is successful in achieving the National interest, no one will question the rightness of means, but if he sacrifices National interest for purity of Means, no one will excuse him for this guilt. Machiavelli was criticized by Mahatma Gandhi. Gandhi emphasized on purity of Means. In his book ‘HIND SWARAJ’, he has written that it is illogical to expect rose flower by sowing the seed of babul. According to Gandhi; “Politics without Ethics and Religion is a death trap.”

Mahatma Gandhi believed that Politics should be laced with Ethical principles. He wanted to upraise the nature of the politics to sacred politics and advocated

spiritualization of politics. Gandhi considered Politics as a work of the Heart. Gandhi like Hobbes and Machiavelli, pursuit of power is a basic human characteristic. All political institutions are merely instruments for the pursuit of power, whether directly or by the indirect manner in which they maintain and foster the ownership of property provide the psychological incentives that they are connected with power. Gandhi used the term Politics in two ways. According t him there is a distinction between 'Sattvic' (derived from the Sanskrit term Sattva which means 'Truth', Goodness, Purity) POLITICS CENTERED ON POWER. He regarded Politics as a moral effect on the part of the individual to establish Justice in social relations rather than as a drive for power. He also emphatically wrote in his Autobiography: "Those who say religion has nothing to do with Politics do not know what religion is." Gandhi appeal to the Ethical part in politics was not only a way to seek Truth, but also of coming to know oneself in ever greater depth. Gandhi considered Politics as a work of the Heart and not merely of Reason. The presentation of his social and political thought is saturated with region spirit and asserts that Politics is linked with religion. It is also argued that both true religion and true politics have to concern themselves with human life and action and both have a common basis in a common morality determined by a common set of values.

Tagore advocated for a moral approach to politics. As he stated Nations can only be strong if the values of Justice, Purity and Freedom are faithfully practiced. Opinion differs regarding the relation between Ethics and Politics. In spite of these differences of opinion one thing is certain that there is a mutual dependence of ethics and politics.

3. PROBLEMS TO BE INVESTIGATED:-

Since the research work is to be conducted on Political Ethics. The problem to be investigated throughout the research work will be mainly to determine the morality and immorality in Political Ethics. Today in every sphere of life, whether it is judiciary, executive or politics, ethics are at their lowest level of degradation and self-interest is prevailing. Ethics and morality are considered Myth today and a person wish ethics is only a supposition in present life. Unethical practice is the

mother of corruption. It is an inevitable evil which has increased its scope in Politics.

- Is there relation between Ethics and Politics, if yes what kind of relation is there.
- Justification of Political Ethics.

4. OBJECTIVE OF THE INVESTIGATION AND MOTIVATION:-

The scope of the Political Philosophy is limited to theoretical discussions of the origin, evolution, function, nature, state, organization, and citizen's relationships with the state, civil rights and duties etc. The discussion of Political Philosophy about the state and its problem is value based and objective. Different questions of political philosophy have prevailed in different eras. In ancient times, especially in Greek and Roman thought are where the concept of justice, the characteristics of the ideal state, the aims and the objective of the regime, the qualifications of the rulers and the requirements and goals of the law, whether I is possible to establish society on the basis of equality.

5. REAEARCH QUESTION:-

The topic deals with the analysis of philosophy and Political Ethics. The research question to be studied is as follow:-

*What Political Institutions are required for state to make ethical judgment about the justice of war?

*What the best form for a state could be?

*What are the relations between the Government and individuals?

*What ought to be a person's relationship to societies?

*Whether any prevailing conception of ethics can provide an adequate perspective on political life?

6. RESEARCH DESIGN AND METHODOLOGY:-

The research mainly depends upon the textual methods of research on primary writing of different authors, field work, and on questionnaire and secondary data.

7. SOURCE OF DATA AND TOOLS TO BE USED IN COLLECTION OF DATA:-

For the purpose of data collection, the researcher will mainly depend upon the books on Political Philosophy by different authors, Survey Questionnaire. For data collection, the various National and International and State Libraries will be regularly visited as per the requirements.

8. ANALYSIS OF DATA:-

For the process of data analysis, the researcher will use three process of data analysis. Fist the organization, and then second the summarization and categorization which will be used for data reduction and finding patterns and themes in the data for easy identification and linking. And third and the last process is data analysis itself which will be done by researcher in both top-down and bottom-down fashion. This method of deduction and induction will be applied promptly wherever as applicable throughout the process of data analysis.

9. ITS RELEVANCE TO THE PRESENT DAY PROBLEM AND NEED TO THE SOCIETY:-

Taking Political Ethics as a subject of research study is of utmost relevance to the present day problem and awareness and knowledge of the ethical ground of Politics for our generation. Today the requirement of research study in the field of politics is need for the society. The principle reason for taking political Philosophy seriously is not its possible relevance to

contingent events in the world but simply its capacity to open up intellectual space for human beings to do something that's part and parcel of their humanity- reflecting on what actually defines a fully human existence.

10. CONTRIBUTION TO THE EXISTING KNOWLEDGE:-

Political Philosophy is the product of few decades within the realm of philosophy. And the research work in this field is regularly taking place in different Universities around the world. But here, on conducting a philosophical enquiry on Political Ethics is surely a hope, that this study will contribute specific and holistic knowledge.

11. FUTURE WORK:-

As the Global Landscape undergoes rapid and unpredictable shifts, the significance of Political Philosophy research become the ever more pronounced. These topics rooted in age-old debate yet adaptable to contemporary provide invaluable tools for dissecting, understanding and ultimately shaping the world around us. In a Globalized, digital age, political philosophy remains a beacon, illuminating the path for governance, societal values and human rights. Its timeless relevance stand as a testament to the depth and breadth of issues it addresses, guiding societic past, present and future.

12. TENTATIVE CHAPTERS:-

INTRODUCTION

Chapter one – Origin and Evolution of Political Ethics
Chapter two– Nature and Justification of Political Ethics
Chapter three –M.K. Gandhi on Political Ethics
Chapter four – Rabindranath Tagore on Political Ethics
Chapter five– Thomas Hobbes on Political Ethics
Chapter six –Niccolo Machiavelli on Political Ethics
Chapter seven – Comparative study of M.K. Gandhi, Rabindranath Tagore, Thomas Hobbes and Niccolo Machiavelli's Political Ethics
Chapter eight– Conclusion

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